

A

Theology
Band 2

PRESERVATIVE

Against the

ARTIFICES

OF THE

Bishop of *BANGOR's*

JESUIT,

And of all other

POPISH AGENTS, Harboured
and Lurking in and about this City.

IN A

REFUTATION

Of these two Fundamental POINTS, The
PRIMACY of St. Peter, as Head of the Church; and
The *SUCCESSION* of the Bishops and Popes of
Rome from him in the same Commission and Authority.

Designed for the Service of the Publick.

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REGISTERED

ARTICLES

OF THE

CHURCH OF ENGLAND

OF THE



By Appointment to Her Majesty the Queen

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REPUTATION

OF THE TWO GREAT PRINCIPLES
OF THE CHURCH OF ENGLAND
AND THE CHURCH OF SCOTLAND
IN THE MATTER OF THE
REPUTATION

OF THE CHURCH OF ENGLAND

AND THE CHURCH OF SCOTLAND
IN THE MATTER OF THE
REPUTATION

St. P E T E R

No Head of the Church.

SUCH are the extravagant Consequences of this pretended Authority in St. Peter; so great, weighty, and extensive are they, both in respect of this Life and of the next, of Body and of Soul, of Persons *spiritual* and *temporal*, of Princes and People, High and Low, Good and Bad, One and All; that, in order either to perswade or believe it, it is absolutely necessary its Truth should appear as evident, plain, full, scriptural and undeniable, as thro' Ignorance or Malice it can possibly be wanted, or thro' Fear or Precaution be desired by Man. But nothing appears less than this in the Proof of it. For the Justification of these Assertions, it may be sufficient to appeal to the *Aronical* Primacy, which, tho' so far short of this in the Possibility of evil Effects, was established upon such evident Certainty, as may truly be said could not well be greater.

Only one or two blind Passages are produced in this Case: Blind, I mean, as to the Light Papists pretend to be given by them in the same. For their Arguments from St. Peter's being first named (and yet he is not always so named) before the other Apostles, and such like Weaknesses, I let go.

Their first Scripture is, *Thou art Peter, and upon this Rock I will build my Church.* Now let us see what plain Proof there is in this; for 'tis That we have to enquire after, and not a Strain, or far-fetch'd bare Argument. It is not here said, Peter, *I will make thee Head of my Church*, nor any thing

thing like it ; and therefore it is not plain to that Purpose. Nay, here is rather said, that he should be the *Heels* of the Church, or the Bottom of it ; as Churches, sure, use to stand and be built upon their Bottom, not upon their Head or Top. Uppermost, or above, is not here said or imply'd, that he should be in any Respect, but undermost rather, or below. Farther, this is certain, *St. Peter* was not a *Rock*, neither was his Name a *Rock*, but only signified one. On the other Hand, *Christ* was a *Rock*, *1 Cor. x. 4.* *They drank of that Rock that followed them, and that Rock was Christ.* The Son of the living God, that is God, is a *Rock*, the *Rock of Salvation.* *Pf. lxxxix. 26.* *He shall call me, the Rock of my Salvation.* And the Truth is, a *Rock*, both for being as sure and stedfast as a *Rock*, and for that the *Rock Christ* is the Truth. *John xiv. 6.* So must then that Truth be, viz. *Thou art Christ the Son of the living God.* Now *Peter* having in those Words told our Saviour who he was, our Saviour was pleased to tell him also who he was, even so as might bear Analogy with his Name ; *And I say unto thee, thou art Peter ; i. e. Thou art he to whom I gave the Name that signifies a Rock : And my Father which is in Heaven, not Flesh and Blood, hath, I see, revealed unto thee the true Rock, the Rock of Salvation, and the Rock of all Christian Faith, viz. That I am Christ the Son of the living God : And upon this Rock, as the Foundation of Christianity, I will build my Church.* This *Rock*, then, that our Saviour said he would build his Church on, was *he himself*, in that Truth of his being *Christ, the Son of the living God.* To which agrees admirably well that Text, *1 Cor. iii. 11.* *Other Foundation can no Man lay, than that is laid, which is Jesus Christ.* And thus we see this Passage is far from affording that plain Proof we enquire after. The following Words, *and the Gates of Hell shall not prevail against it*, pretended only for Proof of the Succession, are not to be considered here.

The next Passage is, *And I will give unto thee the Keys of the Kingdom of Heaven ; and whatsoever thou shalt bind on Earth, shall be bound in Heaven ; and whatsoever, &c. Mat. xvi. 19.* These Words follow upon the abovementioned ; but without one Syllable yet of Primacy, or Head of the Church,

Church. Indeed it may seem by the first Part, that St. Peter were rather made *Turnkey*, than chief *Head*; and by the latter, that he was to be *Porter*, or some such Labourer. But upon better Consideration, it will appear, that both the Parts import the same thing, viz. *Remitting and Retaining of Sins*; not at Pleasure, not for Money, for Favour or Affection, Rancour or Malice, &c. but according to the Rule God himself goes by, of Man's Obstinacy or Repentance. And this Privilege, or rather Duty, not being designed for St. Peter only, but equally for the other Apostles also, as we shall see presently; this, I say, can be but a slender Proof, or none at all, of the Headship spoken of. We ought to know, that in this Scripture, is only a Promise made; nothing was actually given: How should it? Our Saviour being still himself on Earth. This Promise therefore was made good after his Resurrection, and was not to be made good before. *John xx. 22. Then said Jesus unto them again, not to Peter only, but to all the Apostles there present, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained.* Here now the Promise is fulfilled by the divine Breath of our Blessed Saviour, and giving of the Holy Ghost; but without any Preeminency to St. Peter, who could not be *Head* of the Church, by virtue of this, but every one of the other must be *Head* likewise. All Heads, or none.

The last Place for Proof is, that of our Saviour's Question and Command, thrice over to St. Peter, *John xxi. 15, &c. Lovest thou me? &c. Feed my Lambs, feed my Sheep.* Now by this is plain enough, that Christ gave this Apostle a pastoral Commission and Charge; and, as it may seem, more strictly and particularly than others: But if he were appointed herein over all the rest, why is not that exprest as plain? Not one Word of it. Nay, something there is that makes against it: As, First, our Saviour's seeming to remember here *Peter's* thrice denying of him. Secondly, and especially, our Saviour's neglecting the
Name

Name he himself had given him, calling him only *Simon Son of Jonas* every Time. It was not *Peter* now : He was no *Rock* here ; and therefore no Church was to be built upon him, nor was he to be the *Head* of any.

From what has been already said, both in the Whole, and the Particulars, it is at least demonstrated, that there is no such plain and full Proof of *St. Peter's Primacy* as is necessary, indispensably so, in order to believe it, or to persuade it. And whereas in the last Scripture I mention'd something that seems to oppose it, I shall now observe some other Places which do yet more really and evidently make against it.

First, then, I produce that within three or four Verses of the Papists main Proof itself, *Thou art Peter, &c.* as we have heard, viz. *Matt. xvi. 23.* He (our Saviour) turned and said unto Peter, *get thee behind me, Satan, thou art an Offence unto me ; for thou savourest not the Things that be of God, but those that be of Men.* Now, tho' our Saviour said he would build his Church upon this Rock, he did not, he could not, say he would build it upon this Satan : And therefore this Rock there spoken of is not *St. Peter* ; *Peter* being most certainly the *Satan* spoken of here. And if it should be thought reasonable to say, that it was only *St. Peter's Falshood* or *Mistake*, in this Place, not he himself, that our Saviour represented as *Satanick* ; it cannot but be far more reasonable to say, that it was *St. Peter's Truth* alone declar'd by him, in that Place, not he himself in any wise that our Saviour represented as a *Rock*.

2. I argue the Disciples disputing, quarrelling about Superiority, *Who should be the greatest, Head of the Church*, perhaps ; for who is greater than he ? *Mark ix. 33. &c. Luke ix. 46. &c. and xxii 24, 25. &c.* Whence is very manifest, that there neither was, nor was to be, any *Primacy* or *Headship* in *St. Peter*, that they knew of, or in any else ; but that, in their Opinion, they stood as fair for it one as another : And yet this was said to *St. Peter* of the *Rock* and Church. Also our Saviour had here a particular Occasion to declare the Preeminence of *St. Peter*, if he had, or were to have any ; who yet, instead of that, declares the quite contrary ; forbidding positively all Sovereignty

vereynty and Supremacy, or Lordship, in him or any. *The Kings of the Gentiles exercise Lordship over them, &c. But ye shall not be so. Ye shall not be; not any one of you shall be; as Kings; as Men in Supreme Authority; but your Greatness shall consist only in Subjection and Humility.* Read the Passages above-mention'd. Here also I might urge that Question of the Disciples to our Saviour, *Who is the Greatest in the Kingdom of Heaven?* Matt. xviii. 1. Also their Displeasure against James and John; for requesting of our Saviour that they might sit one on his Right Hand, and the other on his Left, in his Kingdom. Mat. xx. 20, &c. Mark x. 39. For, whatever they understood by that Kingdom, 'tis certain St. Peter is allow'd here to have no more Pretension to be chief in it thon any of his Fellows.

3. Material is St. Peter's own Question, Matt. xxix. 27. *Behold we have forsaken all and followed thee; What shall we have therefore?* It seems he knew nothing of his being Head of the Church; for what could he desire more for his Part? And our Saviour seems to know as little of it likewise; and so assigns him a Reward in common with the rest.

4. I urge the Mistake the Disciples were all under, that St. John should not die; and this after our Saviour's Resurrection. John xxi. 3. For this could not be imagined without his being Head, if there were to be any; as the beloved Disciple of our Lord, that lay in his Bosom, an Apostle for Life, and that was to live alway; and so, certainly, not to be over-ruled by future un-inspired, nay ignorant, and even worldly, wicked Church Governors.

5. The last Question, and, as seems, last Words of the Apostles to our Saviour, with their Answer; Acts i. 6. *Lord, wilt thou at this Time restore again the Kingdom to Israel?* Here they shew themselves in Expectation both of an Earthly Kingdom, as, perhaps, of Solomon's, and also of the most eminent Authority in the Management of the same; or, at least, for some one or other of them. The Answer seems the last Words of our Saviour to them, after which he was taken up from them into Heaven; and therefore may well be supposed such as might set them to rights;

rights; tho' they had not one Word in them of *St. Peter*; or that distinguished him from the rest. In this our *Saviour* did not jump in with them in their Fancy, but quite hault'd 'em in it; *Verse 7. It is not for you to know the Times or the Seasons*, (better without the Article *the*, to know Times or Seasons) which the Father hath put in his own Power; i. e. you here pry into Things which, should they ever come to pass, or never, are hidden Things; Things only in God's Power either to bring about or make known; and that is not for you to do: And you aim at worldly Greatness, and Power in Earthly Kingdoms; and that is not for you. But you shall receive Power, a far better and other Sort of Power, after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me, &c. *Martyrs* the Word is, as many of them were, in the strict Sense of that Word; and all of them were disposed to be, being true Witnesses. This then is that our *Saviour* appointed *Peter*, with his Fellows, for; even in his last departing Words to them, and not any Worldly Eminency.

6. *St. Peter's* being order'd and sent forth upon Service by the *Apostles* at *Jerusalem*, *Acts viii. 14.* which is utterly inconsistent with Primacy in him.

7. The Presidence of *St. James* in the Council at *Jerusalem*, *Acts xv.* and his pronouncing the final Sentence, as of himself, *Ver. 19. My Sentence is* ----.

8. *St. Peter's* being call'd to account, for going in to Men uncircumcised by them, at *Jerusalem*. *Acts xi. 2.*

9. *St. Paul's* withstanding of *Peter* at his coming to *Antioch*, as a blamable Person; and *St. Peter's* Fear of *St. James*, and then of the Circumcision, and his Dissimulation on that Account. *Gal. ii. 11. &c.*

Lastly, *St. Peter's* own *Epistles* must be remember'd likewise. In these he had the fairest Opportunity, and the justest, properest Occasion, to avouch publicly his Authority and Title, as *Head of the Church*, if he had been so indeed: As the pretended Heads, to this Day, are so careful constantly to do: But he no where mentions any Thing of this Nature, otherwise than to oppose it; styling himself only an *Apostle of Jesus Christ*, *1. Pet. i. 1.* an Elder,

Elder; *St. P. 1. a Servant and an Apostle of Jesus Christ*, 1. *Pet. i. 1.* all one as the other *Apostles* and *Elders* were. He forbids *Lordship over God's Heritage* the Church; and exhorts to good *Example*, *Chap. v. 3.* which he had contradicted much; had he pretended a *Right of Lording* it himself. Nay, I may say, he doth indeed himself disown his being *Head of the Church*, the very Thing now in *Dispute*; for *Chap. v. 4.* he expressly notifies himself not to be the *Chief Shepherd*; and I take the *Head of the Church*, and the *Chief Shepherd* to be the same Thing. There is no *Lord* to be over *God's Heritage*, but *God himself*; no *Chief Shepherd*, (which is the same Thing) or *Head*; but only that that shall appear. Thus *St. Peter* delivers himself as to the *Apostles* themselves, to the *Elders*, *Teachers* and *Pastors* then, at that Time; and so, doubtless, as to all those that were to come. And in that he enjoins *Honour and Obedience to Kings and Governors*, 1. *Pet. ii. 13.* as a *Duty* upon all, he disowns therein also any *Qualification* in himself that is inconsistent; or might at any Time occasion *Inconsistency* with the same. These *Scriptures*, and the *Arguments* afforded by them, cannot but be sufficient *Proof* against a *Mittet* that has no manner of *Proof* at all; and yet stands in need of the abundantest and plainest *Demonstration* that can in any Case be given, So much for the *Head*: Now for the *Tail*.

The *Succession*, or *Communication* of *St. Peter's* pretended *Headship* and *Authority*, successively to *After-Comers*, ought certainly to have as plain and full *Proof* as that itself can stand in need of: And yet this will be found to have less; that is, if such a Thing can be, to have less than none at all.

Scriptures brought in *Proof* hereof are, first this, and the *Gates of Hell* shall not prevail against it; which follows upon what we heard before, viz. *Thou art Peter, and upon this Rock I will build my Church*. But how weak is this for that it is design'd for! Here is not one Word of *Successors* to *St. Peter*: Nor was there any Need of such a Method for the making good of that *Scripture*. As *God* could preserve his Church without any more *St. Pauls*, so he could preserve it without any more *St. Peters*. The

Words may be better forced to insinuate that St. Peter was to live to the End of the Chapter, than that he should have a Race to succeed him to the End, in his Spirit and imagined Authority. Nothing is more plain, than that this proves not plain. Our Saviour engaged, in these Words, to defend his Church himself; as in the foregoing he promised to build it upon himself. 'Tis he is concern'd here, not Peter. And as Succession, under such a Notion, was not all intended, so it was not like to be of much Efficacy.

Another Place produced for Proof, is *Matt. xxviii. 20.* And lo I am with you alway, even unto the End of the World. This was spoken unto the Disciples in common, importing that their Ministry, and Preaching of the Gospel, should be so blest, that it should still improve, and grow on to greater and greater Advantage, and increase of the Church to the End of the World. Now, hence may be gather'd a Continuance of Preachers, but not a Line of Piers; a constant Supply of Pastors, not a Succession of Heads of the Church. More Sense were it to draw from hence a Succession of Twelve Apostles, to the World's End, than of only one of them, or the bare Authority of one. We have not here one Syllable of this, or relating to it. That cannot be said to look towards Rome, that has Eyes quite another Way. 'Tis open Force upon Scripture, and Imposition upon Reason, to maintain this Point sufficiently; nay, at all, proved from these, or any such Places. See but the Succession of High Priests under the Law, and the abundant plain Proof of the Establishment of it, and and it will convince easily of the Vanity of this, which yet requires the greatest Evidence in the World; and the more for being made so wholly Vagabond, and excluded the regular Course of Family-Descent. Let one be never so blind in his own Cause, yet, I think, he cannot but see that the Proofs produced on these Occasions are not plain.

St. Peter's Calling was plain enough, Follow me, Matthew iv. 19. Mark i. 17. His Apostleship is plain. Now the Name of the Twelve Apostles are these, the first Simon, who is called Peter, &c. *Matt. iv. 2. Luke vi. 13, 14.* His Mission to preach is plain, ---go---and as ye go, preach, &c. *Mat. x. 5, 6.*

etc. Feed my Lambs, Feed My Sheep. John xxi. 15. *etc.* That he had his Name *Cephas*, or *Peter*, given him by our Saviour, is plain; *Simon he surnamed Peter*; Mark iii. 16. Thou shalt be called *Cephas*, John i. 42. That our Saviour foretold *Peter's Martyrdom* to him, is also plain, --- *This spake he, signifying by what Death he should glorify God.* John xxi. 19. But there is not one plain Word, but Words forced from their plain Meaning, for Proof of the Points we have in Hand, not so much as, *Peter thou shalt be Head of the Church*; and the Bishops and Popes of Rome shall succeed thee in that Office to the End of the World: Tho' forty Times more, and plainer than this, were no more than needful for such a Case; whereby Nations and Peoples, Kingdoms and Commonwealths, Crowns and Sceptres, Princes, Kings and Emperors, Subjects and Sovereigns, Allegiance and Rebellion, the Keys and the Sword, Fire, Faggot and Inquisition, Life and Death, Salvation and Damnation, Heaven and Hell are made incident into the Power, and situate at the Will and Pleasure, the sole Disposal of a born, bred, and naturally designed *Vassal*; of a mean, senseless Abject; of a Monk, or Friar. And that notwithstanding all the known, plain, just Pretensions of Right and Property, both national and natural, and all the Gospel Rules for Obedience to Rulers, and infallible Means of Christian Conduct here, and of Happiness hereafter, so directly to the contrary.

I shall not content my self with what hath been already offer'd, however sufficient, against the Proofs of *Apostolical Succession* in the Church of Rome; but shall add yet farther Arguments against it. And because the main Stress seems to lie upon St. Peter's Residence at Rome; I shall shew first, that he never did reside there.

1. The first Argument shall be the Scripture's Silence concerning it: It no where encourages so much as to conceive that St. Peter ever was in that Place. This may be allow'd so far material, I think, as the Papists hold it material to force, and they would gladly force, *Babylon*, 1. Pet. v. 13. to signify Rome; to their great Honour be it spoken. I add,

2. Scripture is not only silent as to this *Apostle* having ever been at Rome, but affords Reason enough to conclude that he never was there. For from a Man's being in any one Place, may well be gathered his not being in another. It tells us then, that the fourth Year after *Christ's* Ascension, i. e. the third of *St. Paul's* Conversion, Peter was at Jerusalem, where Paul abode with him 15 Days. Gal. i. 18. That Herod put Peter in Prison, Acts xii. 4. which was at Jerusalem; and, as some reckon, five Years, others eight, after. That James, Cephas, and John, gave Paul the Right Hand of Fellowship. Gal. ii. 9. which was at Jerusalem also, about six or nine Years again after, i. e. fourteen Years after *St. Paul's* first going to Jerusalem, Gal. ii. 1. the 18th after the Resurrection. That at that Time it was agreed on by the Apostles, that Paul and Barnabas should go unto the Gentiles, and they, James, Peter, and John, to the Circumcision, Gal. ii. 9. the Gospel of the Uncircumcision, being indeed committed unto Paul, and the Gospel of Circumcision unto Peter, Ver. 7. That Claudius commanded all Jews to depart from Rome, Acts xviii. 2. which was at this Time; so that Peter could not go thither then, if he would. That accordingly, afterwards St. Peter went to Antioch, where St. Paul withstood him to the Face, Gal. ii. 11. That finally he was got quite to Babylon, 1. Pet. v. 13. The Church which is at Babylon salutes you, saith he, from thence. And that from thence it was indeed, not from Rome, as Papists will have Babylon there be understood, that he wrote this Epistle to the scattered Jews, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. Chap. i. 1.

Thus then we have at last lodg'd St. Peter at Babylon, where indeed his Business was, with the the Circumcision; Inhabiting ever since the Babylonish Captivity all over these Parts of Asia in great Number: The Ten Tribes never returning back. And it is not like St. Peter should ever leave those very many, that wanted him so much to go to Rome, where there were so very few, or none of them, or of others, that wanted him at all.

But Scripture learns us yet farther, viz. that St. Paul wrote an Epistle to the Romans, which is said to be about the End of Claudius his Reign, and so about 23 Years after the End of

after the Resurrection. That yet Paul was careful Not to build upon another Man's Foundation, Rom. xv. 20. Not to stretch himself beyond his Measure. 2. Cor. x. 14. But according to the Rule which God had distributed to him, Verse 13. Wherein he yet notoriously and unpardonably transgresses, if Peter was then Resident of that Place, or had the Charge of it: Not to speak again of Claudius his *Edit* still in Force. That Paul wrote the more boldly to the Romans to put them in Mind how he was to be the Minister of Jesus Christ to the Gentiles, Rom. xv. 15. To them, that is, he was to be so, not St. Peter. Accordingly, says he, Chap. xi. 13. I speak to you Gentiles, in as much as I am the Apostle of the Gentiles. And 1 Tim. ii. 7. I am ordained a Preacher and an Apostle, a Teacher of the Gentiles. 2. Tim. iv. 17. The Lord stood with me and strengthened me, that all the Gentiles might hear. We find, Rom. xiii. 1, &c. that he strictly enjoins every Soul Subjection, both for Wrath and Conscience Sake, to the Higher Powers and Rulers, as God's Sword-bearers. Peter was none of those Sword-bearers then: But, if then at Rome, he was particularly one of those Souls which were bound by this Word of God to be subject to them that were: Therefore, perhaps, it will be granted he was not there. Nor doth St. Paul in this Epistle once name St. Peter, not in his conclusive, ample, particular Salutations; which, if St. Peter had been there, could not so have happen'd. Three Years after this, St. Paul is brought Prisoner to Rome, where, we are told, he dwells two whole Years in his own hired House, Acts xxviii. 30. which, with the other three, are five Years more, and about twenty eight after the Resurrection. That after three Days Paul called the Chief of the Jews together, ver. 17. without any Mention made of Peter. That the Jews had received no Letter out of Judea concerning Paul, ver. 21. which could hardly be, if Peter had been there. That they were altogether in Ignorance as to Christianity, calling it a Sect, and knowing only that it was every where spoken against; and yet that they were desirous to hear what St. Paul thought of it, ver. 22. that is, to be informed concerning it. That therefore Paul expounded and testified the Kingdom of God to them, persuading them concerning Jesus, &c. ver. 23. Whereupon some believed, &c. ver. 24. That upon the whole the Jews

Jews departed, and had great Reasoning among themselves, ver. 29. All which shews St. Peter had not yet been there; and as satisfactorily as can be shewed, without Scripture's saying these very Words, *He was not there.* Also, in this Imprisonment St. Paul wrote his *Epistles* to the *Galatians*, *Ephesians*, *Philippians*, *Colossians*, and to *Philemon*; but without any where observing St. Peter's being at Rome, or giving the least Suspicion of it. Not yet doth he give any in his second *Epistle* to *Timothy*, written at his second Appearance before Nero at Rome, when he was now ready to be offered, and the Time of his Departure was at Hand, Ch. iv. 6. tho' he lived as long as St. Peter did. St. Peter's second *Epistle* was likewise written when he was near his End, which was about the 36th Year after the Resurrection. He tells us in it, *Shortly I must put off this my Tabernacle*, Ch. iii. 14. And he talks of all St. Paul's *Epistles*, Ch. iii. xvi. in which that to the *Romans* must certainly be included; after which, at least, six were written; That also having in it things hard enough to be understood. Now it can be imagined, that St. Peter should come to Rome, at the very last, to live, tho' he might be brought thither to die. Not yet that he should think fit to build upon St. Paul's Foundations, who did not think fit to build upon his, or any one's. So that I think it appears very evident from the Light given us by Scripture it self, which ought to be preferred to all bare profane Authority, that St. Peter never was resident at Rome. Whence it follows naturally, that he could not drop his *Headship* into the Mouth or Hands of any, or leave a *Successor* in that Place. And so much for that Argument of St. Peter's never having been at Rome.

Secondly, St. John lived 32 Years after St. Peter's Death, outlived 3 Bishops of Rome, and within a Year as long as the fourth. Now it is preposterous altogether, that an Apostle, the beloved Apostle, that leaned on our Saviour's Breast, his Bosom Disciple and Friend, who put on for sitting on his right Hand in his Kingdom, in his Glory, Mark x. 35, so divinely qualified and grac'd, should not at least be allowed to succeed St. Peter, if he had a Successor, but be so long subjected to others, every way

so much inferior to himself. He wrote his Gospel also, but two or three Years before his Death; and so might likely have informed us in it of this Head-Succession, if it had been our Saviour's Ordinance, and of its Settlement in and upon the Church of Rome, so material Points; as well as *Anacletus*, in whose Time, *St. John* lived, and whom, if second Bishop of Rome, as the best Authors hold, he long out-lived, is feigned by Papists to have decreed the Church of Rome Head of all other Churches by Christ's own Command and Institution; which pretended Decree is still in Being amongst them.

3. *Pelagius*, near 500 Years after this, the 58th Bishop of Rome, declared that Church to be chief: Dist. 99. I hold this for an Argument that it was not so; that it was never yet believed so to be. And indeed the Bishops of *Venice*, *Istria*, *Liguria*, *Milan*, *Aquilegi*, *Ravenna*, and *Emilia*, oppos'd it and threw it out. Besides, his Successor *Johannes III.* the 59th Bishop, null'd all *Pelagius*'s Acts relating to the Supremacy of the Church of Rome: Dist. 99. *Nullus*. And this is Rome against Rome.

In the Council of *Carthage C. 26.* was determined, that the Bishop of a chief Seat should not be called Head or Chief Priest; but only Bishop of the Chief Seat. And that the Bishop of Rome himself should not be called *universalis*, or Bishop over all.

In the *Nicene Council*, Cap. 6. was agreed, that the old Custom should be observ'd throughout *Egypt*, *Libia*, and *Pentapolis*, that the Bishop of *Alexandria* should have Power over all those Places, like as the Bishop of Rome had Power over the Places about him. So in the Council of *Chalcedonia Ar. 16.* That the Bp of *Alexandria* should have Power over all, as the Bishop of Rome was wont to have: And so far the Bishop of *Antiochia*. This seems to be after the Manner of *Archbishops* here with us. In the *African Council* Cap. 6. and Cap. 92. If an Appeal be to be made, it shall not be made but to the *African Councils*, or the *Primates* of their own Provinces: He that presumes to appeal beyond Sea, let him not be receiv'd by any into their Communion.

And

And the Contest between the Bishops of *Constantinople* and *Rome* about Priority, is notorious; lasting till after the End of *An. 600*, when *Phocas* the Murderer; and thereby Emperor, turn'd the Bishops of *Rome* into Popes; and yet not decided it. Nay, but fifteen Years before this great Turn, *John* Bishop of *Constantinople* contended and pretended to be chief Head over all Men, both Spiritual and Temporal, throughout all *Christendom*. Vid. *Greg. Epist. lib. 4. cap. 80. Epist. 32. to the 40.* All this is utterly inconsistent with the divine Ordination of Headship and Succession in the Church of *Rome*.

4. *Hormisdas*, 90th Bishop of *Rome*, was made Patriarch by the Emperor *Justinian*. *Isidor.* This was about *An. 520*, and shews that the Bishops of *Rome* were not so much as that before; and, consequently, succeeded not then in the Apostolick Superiority we are speaking of.

5. The diverse, inconstant, and irregular Methods of electing Bishops and Popes is inconsistent with Scriptural ordain'd Succession to *St. Peter*. The first Bishops were chosen simply and christianly; but without ever dreaming who they were, Heads of the Church; living in Obscurity, and dying by Martyrdom, for thirty of 'em one after another; *Silvester* the 31st being the first Confessor after the Year 315. But the World by little and little smiling upon them, they began accordingly more and more to aspire, even till they dreamt themselves to be who they were not; and at last degenerated into Popes and Peters, accounting that Office such a good Work as was well worth fighting for.

Symmachus, the 49th Bishop about *An. 301*, was chosen in the greatest Uproar and Confusion; *Laurentius* being chosen by a contrary Party; the whole City together by the Ears; both sides murdering and plundering in the most wretched Manner. Nor could the Synod at *Ravenna* bring it to rights. A third, *Petrus Alcinator*, was yet set up: Nor could another Synod of 120 Bishops put an End to it, but greater Commotion still, till laid down by a Magistrate *Constantinus*. *Diadonius, lib. 15. Platina. Sabellianus.*

Boniface II. the 53d Bishop was chosen alike, against *Dioscorus*, whose dying within 28 Days prevented a like Confusion.

Boniface III. was the first Pope, after sixty three Bishops, made so An. 607, by *Phocas*, having the Name of *Papa* given him, and *Rome* declared the Head of all Churches by that Adulterer and Murderer; who slew his own Lord, the Emperor *Mauritius*, having first murder'd the *Empress* and his Children, two Princes and three Princesses, before his Eyes; so setting up in his Place; but soon rewarded for it, and other Villanies, by the cutting off and burning of his Hands, Feet and privy Parts, in the open Camp. From him, that Minister of the Devil, not from *St. Peter*, came the Pope, with his *Roman* Headship and Authority. *Vide Blondus, lib. 9. Diaconus, lib. 18. Pomp. in Phoc.*

Adrianus I. 29th Pope, in a Council at *St. John Laterans* makes over the Right of chusing the Pope to *Carolus Magnus*, and in him to the Emperors, An. 776. All Investitures likewise being to be received from him, under Pain of Excommunication.

Stephanus IV. 32d Pope, takes away that Power from the Emperor again, *Carolus Magnus* being then dead.

Adrian III. 44th Pope, orders that the Spirituality and Commonalty should have the Power of electing. *Crantzins*. But the Emperors did not lay aside their Pretensions thereto for all that.

Leo VIII. gives again to the Emperors the Power of Election, as was before given to *Carolus M.* by *Adrian I.* even to him and his Successors for ever; and of settling the Apostolical Seat, confirming Bishops, &c. ordering the severest Punishments against those that consecrated Bishops without the Emperor's Approbation first obtained. This Decree is still extant. *Dist. 63. c. In Synodo congregata*. He was himself made Pope by the Emperor, in Place of *Benedictus VI.* put down. *Thou scratch me, and I will scratch thee.*

Benedictus VIII. 83d Pope, got in by unjust Means, was put down, and another set up in his Place: But by Cunning he got up again and depos'd his Rival.

Damasus

Damasus II. came in by Force, *An.* 1048, having poison'd his Predecessor; and in twenty three Days was poison'd himself. *Platina.*

Nicolaus II. *An.* 1060, orders that the *Cardinals* only should have the Chusing of the Pope, without the Approbation of the Emperor. *Polidorus*, lib. 4. cap. 114.

Alexander II. the next and 96th Pope, was set up without the Emperor; and the Bishop of *Parma*, *Cadulus*, by the Emperor's Consent, was chosen against him. Between these was a fair Fight for the Chair; But *Alexander* having the greatest Forces, prevailed. *Frisingensis* l. 6. c. 34. *Sigibertus.*

Hildebrand, 97th Pope, viz. *Gregory VII.* was chosen before his Predecessor was buried, even the same Evening he died which, it seems, was against the Canons of the Church. So Cardinal *Casso* told him. *Platina.*

Gregory X. 122d Pope, *An.* 1273, orders the *Cardinals* upon the Pope's Death to be shut up in a *Conclave*, and not to be let out before another was chosen. Yet,

Martin IV. 127th Pope, chosen at *Orvietid*, came in by Violence, the *Cardinals* being all made Prisoners in their Conclave by the *Viterbians*.

And thus we see with what Uncertainty, Ambition, Strife, and mere human Contrivances this Succession has been handed down, unbecoming the Directions of the Holy Spirit of God, so far, that the Pretensions of it must be judg'd alike, that is, deceitful and vain.

6. I argue from *Depositions*, of which we have heard something already; and from the Nulling of one another's *Acts* and *Decrees*: For this is *damning* of one another themselves by Apostolical Authority, declaring one another Cheats and Impostors by an equal, and the very same, spiritual Commission; and therefore is just Occasion for others to conclude, that the *divine* Power, communicated in the Course of Succession to *St. Peter*, by which they all pretend to act, is a Cheat also.

Damasus, 35th Bishop, nulls his Predecessor *Liberius* his *Decrees*.

John II. 59th Bishop, nulls all that his Predecessor *Pelagius* had establish'd. *Dist.* 99. *Nullus.*

Sabinianus

Sabinianus, 63d and last Bishop, burns all the Books of his Predecessor, *Gregorius Magnus*, who was no small Fellow.

Constantinus II. 28th Pope, was put down and had his Eyes put out. *Massæus. Vincent, ex Sigib. Specul. lib. 24. c. 16.*

Stephanus III. next Pope, condemns and nulls all his Predecessor's Acts and Orders; except the *Chrisma*.

Stephen VI. 48th Pope, nulls the Acts of *Formosus*, his Predecessor; digs his dead Body up again, unconsecrates him, makes him *Lay*, cuts off his two Fore-Fingers, and buries him in a profane Place. *Platina, Nauclerus, Antonius.* Between these two was *Boniface VI.* who lived but 14 Days.

Romanus, next Pope, confirms *Formosus's* Acts that had been condemn'd by *Stephen*, and condemns *Stephen's* Acts, He lived but three Months.

Theodorus, next Pope, he does the like. *Stella.* He lived but 20 Days.

John, next Pope, does the same; and that in a Synod of 74 Bishops.

Leo V. 53d Pope, was presently cast into Prison, by *Christopher* a Priest; and died 40 Days after.

Christopher, made Pope in his Place, was soon serv'd the same Sawce by *Sergius.* *Stella.*

Sergius III. being Pope, digs up the Body of *Formosus* yet again, that been buried now sixteen Years, and also had been dug up once before that, as we have already heard, sets him formally upon the Pope's Chair, cuts off his other three Fingers, then his Head, and so throws his Body into the *Tiber.* He unconsecrates all that *Formosus* had consecrated, and utterly nulls all his Acts, so often and authentickly ratify'd, and yet null'd also once before by *Stephen*: And thus was this Matter left remaining. *Nauclerus, Abb. Vesp. Platina, Antonin.*

What a Dog or Devil was *Peter* made of here, by *Peter* upon *Peter*! The Line of the Succession was certainly very crooked and stretcht in this Place, if not quite broke asunder.

Benedictus VIII. 70th Pope, was clapt into Goal, and strangled for Wickedness. *Platina.*

Gregory V. Anno 995, was turn'd out, and *John XVII.* set up in his Place. Afterward *Gregory* was brought in

again, and John put down, his Eyes put out, and then put to Death.

Benedictus VIII. 83d Pope, by unlawful Means; he was deposed, and another set in his Place: But by Flattery and Fees, *Benedict* got up again, and the other was depos'd.

Anno 1046 were three Popes; *Benedictus IX.* at St. John Laterans, *Sylvester III.* at St. Peter's; and *Gregory VI.* who bought the other two out: *Henry* the Emperor, the third of thaa Name, turns them all out, and placed *Clemens II.* on the Chair. *Frinsingenus*, lib. 6. cap. 32. *Funct. Antonin.* Tit. 16. Paragr. 19. *Viterbiensis.*

Lucius II. Anno 1144. oppos'd and kill'd in a Skirmish. *Antonin.*

Eugenius, next Pope, was drove quite away.

Lucius III. 110th Pope, drove away.

Eugenius IV. 147th Pope, was drove out with Stones, and at *Basilea* deposed by a Council.

John XXII. 134th Pope, was deposed, and *Nicolas V.* advanced into his Place; who was afterwards put down again by *John*, and starv'd in Prison.

John VIII. who was Pope *Joan*, our own Country-Woman, I will not make Advantage of, because the Story of her is so ridiculous: And yer it is as well known, and as verily believ'd in Rome as in London. It may confirm this, in some Sort, to relate here, if I may be here allowed to relate, this Passage. Upon a Solemn Day, of great Ceremonies, at St. Peter's, where the Pope, *Innocent XI.* at that Time, and Cardinals, principally were concerned, his Holiness his Foot to be kist, the *Agnus Dei* to be distributed, &c. for Entrance and Place-Sake I prevented all others in the Earliness of my Appearance; finding no Man there but a small Officer intrusted with outward Apartments, and particularly a very large one, next to that wherein all was to be perform'd. This Person, obliging and communicative of what he knew, entertain'd me with many Stories; and coming to the Popes, with that of Pope *Joan*, so amply, formally, and so circumstanced, as before I never heard any where; and with such Seriousness as if he no more doubted of the Truth thereof, than of his *Credo*: And because I seem'd to wonder at it, he went on to tell me thus. Sir,
this

this is so very a Truth, that to prevent the like Abuse, from that Time there has been, and still is, a Chair, called the Pearced Chair, for examining of the new Pope, whether he be Man or Woman. And pray how? said I. Why, Sir, reply'd he, the Pope being nominated, the Under Deacon-Cardinal is charged with him, who taking him from among the Cardinals, leads him away to this Chair, and placing him thereon, and putting his Hand underneath thro' the Hole feels him, whether he have his Virilities or no: And this done, he conducts him back to the Cardinals again; and standing with him in the appointed Place, and holding up his hand, reports the Matter aloud in these Words, *Testicoli in abbondanza, Testicoli in abbondanza; Stones and to spare, Stones and to spare.* If this Person was imposed upon, I leave him there. I impose not upon any in this Relation. Further, the Antiquaries themselves, so called from their Knowledge in the Antiquities and Curiosities of that City, and their Business of shewing them to Strangers resorting thither, never fail to shew the very Place where this Pope is said to fall in Travail and cry out; as also to shew the Chair the Popes Elect are said, ever since that Miscarriage, to be felt in, before they can be confirm'd. The Story seems to have been on Foot long before the Reformation; and it may be for that Reason that sober Authors, decrying it as false, do not charge it upon Protestants, but only give it forth for Vulgar Errour. I will instance only in Fiorovanti Martinelli, a Roman, in his *Roma Ricercata*, speaking of the Chairs, for there are two of them, to this Effect: It has been an Opinion, no less sottish than ridiculous, invented by the Vulgar, that they are for the Pope Elect to sit in, to be examined whether he be Male or Female: As Laonico Calcondila writes in his 6th Book of the Affairs of the Turks; and since him Platina; but holding themselves that they were for other Uses. And having named several Authors that opposed the two above spoken of, concerning the said Chair, he concludes that none of them had hit the right Use thereof, so as to overthrow the Argument of the said Opinion of the Vulgar, and of the Authors of the Fable of Pope Joan. And he brings in Fulvius, translated by Paul del' Rosso in the Year 1543, but about 20 Years after Luther first began to withstand the Pope, writing thus. *Hard by are two Chairs of Porphyry, by which they examine*
whether

whether the new chosen Pope has Stones or not, as the Report goes. So that, as I said, they do not charge this Story, true or false, upon Protestants, but only upon *Vulgar Error*. Yet whether or no this was indeed an *Error*, and whether it be only a *Fable* of Pope Joan, and how such should arise amongst Papists, at Rome it self, I leave to every Man to pass his own Judgment on. And so much for that Argument.

7. I argue from *Plurality* of Popes. We have heard of *Benedictus IX.* *Silvester III.* and *Gregory VI.* already, all Popes together; to which we have to add as follows.

Innocent II. 104th Pope, and with him *Anacletus* Pope also. *Alexander III.* 109th Pope, and with him *Victor IV.* After *Victor*, *Paschalis*; after him *Calixtus*, and then *Innocentius*; all out-liv'd by *Alexander*. This lasted 20 Years, all along Two Popes.

Clemens VI. 136th Pope, and with him *Urban* Pope, which divided all Europe fifteen Years.

Urbanus VI. 140th Pope, and with him *Clemens* at *Avignon*. This continued sometimes two, sometime three Popes, 39 Years.

Anno 1392, was *Boniface IX.* at Rome, and *Benedict XIII.* at *Avignon*. Then *Gregory XII.* at Rome, *Benedict* continuing still.

Anno 1410, in a Council at *Pisa*, was *Alexander V.* made Pope, and the two mentioned *Gregory* and *Benedict* depos'd. But these, declaring themselves above the Council, maintain'd their Point still: So that there were now three *Peters* every one binding and loosing contrary to one another. *Alexander* dying within the Year, *John XXIII.* is set up in his Place; and so there was the same Number still.

Anno 1439, *Felix V.* before *Amadeus*, Duke of Savoy, was made Pope; *Eugenius IV.* being Pope at the same Time, depos'd indeed by the Council at *Basilea*, but maintaining himself above the Council, and continuing in his Post. Thus it went on for nine Years together. Then *Felix* was put down by the Emperor *Frederick*, and *Nicolaus V.* set up in his Place.

Such a Monster of many Heads has the Church of Rome been turn'd into, by Vertue of a Right *Apostolick* communicated

nicated successively, for the heading of it ; which yet the *Popes* themselves, and their adhering Parties declare to be nothing more than a *Pretence*, in that any Right or Wrong, by which they can but get, or be got into the *Chair*, is the best of all, and the most Apostolical with them. Three *Heads*, all from *St. Peter*, are plain Proof that not one of them is so.

8. *Vacancies* are a good Argument also. For these could never happen, if our *Saviour* left a *Head* of the Church ; and a Church not to be without a *Head*.

Anno 685, the *Stool* was vacant a whole Year.

Soon after, within a Year, after *Leo II.* vacant again 11 Months and 21 Days.

After *Cælestinus IV.* 117th Pope, about *Ann.* 1241, the *Stool* was vacant a whole Year and nine Months.

About *Ann.* 1254, after *Innocent IV.* 118th Pope, it was vacant two whole Years.

After *Clemens IV.* about *Ann.* 1269, vacant again two whole Years.

After *John XXI.* *An.* 1276, it was vacant again 6 Months.

About *An.* 1292, before *Cælestinus V.* it was vacant two Years, three Months, and eighteen Days. Thus we see the Church has been *Headless* several Times.

9. I argue from the Lives of some of these pretended Heads and Successors.

Liberius, 34th Bishop was an *Arian*, a Heretick, that is, and held Communion with such. *Hieron.*

Anastasius, 48th Bishop, was a *Nestorian* and *Eutichian* Heretick, holding Communion with those that were such.

Boniface III. first Pope, *ann.* 606, struck in with the most villainous of Men, *Phocas* that Murderer, for Honour and Vanity.

Sergius, 19th Pope, had a Bastard laid to him, and brought him home, begot of a Man's Wife. *Johan. Bal.*

John VIII. was Pope *Joan.*

John XII. 61st Pope, Bastard-Son of *Sergius III.* caught in Bed with a Man's Wife, had a Blow given him by the Man, whereof he died. *Naucclerus, Platina, Blondus.*

John XIII. 66th Pope, he is term'd by *Platina*, *Omnium qui unquam ante se in Pontificatu fuere, perniciosissimus & sceleratissimus ;*

ratissimus; the most pernicious, scelerate of all that ever were Popes before him. He was in a Synod, before the Emperor *Otto*, accused of these following Wickednesses, viz. That he consecrated a Dean in a Stable; that he had deflower'd two Sisters; that playing at Dice he invoc'd the Devil; that he had made Children Bishops for Money, and consecrated them; that he had whored young Maidens, and Women who came in Pilgrimage to *Rome*; that he had made a Whore-House of *St. John Laterans*; that he had whor'd his Father's Concubine *Stephana*, two Widows *Reynige* and *Anne*, together with his own Niece; that he put out the Eyes of *Benedict*, without any Reason; that he broke the Windows in the Streets and the Doors by Night; that he drank a Glass of Wine to the Devil; with other horrid Pranks plaid by him. He was depos'd on this Account; but after found out Means to get in again. *Luitprand. lib. 6. fere pro totid.*

On this Occasion I may place here what *Gilda*, that our old *Engliſh* Historian, noted of the Bishops, before the Popes came in, 400 Years before this: *O inimici Dei, ſays he, & non Sacerdotes; Traditores, & non ſanctorum Apoſtolorum Succeſſores!* Enemies of God, not Priests; Traitors, not Successors of the Holy Apostles. And, *Romani Pontifices dicuntur Paſtores, ſed ſunt Lupi, animarum maſſatores.* The Priests of *Rome* are call'd Paſtors, but they are Wolves, Destroyers of Souls. *Lib. de excid. & calam. Brit. fol. 572. Polid. Virg. in prefat. Gildæ.* What would he have ſaid of this Pope *John* here.

Benedict VII. was ſo wicked that he was put in Goal and ſtrangled for it. *Platina.*

Boniface VII. 72d Pope, was a notorious Church Robber, and depos'd for it. *Antonin. Palmerus.*

John XV. ann. 984, was a Sacrilegious Robber of Churches, and as ſuch ſtarv'd to Death in Goal.

Silvester II. ann. 998. was a Black-Art Conjuror. He obtained of the Devil to be ſo long Pope till he had ſaid Maſs at *Jeruſalem*, thinking never to go thither, and ſo be Pope for ever. But going to the Church of *Sancta Croce*, and ſaying Maſs there in a Chapel called the *Jeruſalem Chapel*, fell ſick and died; and ſo went after his Maſter that

that had cheated him, but would not be cheated by him. He confess'd his own Wickedness, and the Deceit of the Devil as here intimated. *Bruho, Balens, Vincent, Pbrig. Naucletus, R. Barus.*

John XIX. ann. 1002. He learnt the Black Art of Silver, and poisoned his Predecessor John XVIII. Platin. Balens.

Hildebrand was Pope Gregory VII. ann. 1074, most famously chosen; *vid. Platin.* He excommunicated the Emperor, made the Son to draw the Sword against his Father, absolved his Subjects from their Oaths of Allegiance, made him and the Emperess do Penance barefoot three Days Time in the Winter before his Gate, excommunicated the King of Poland, set all the Bishops, Priests and Subjects of his Kingdom against him, with Command to pull his Crown off his Head; he poisoned Leo IX. his only Patron, and the five following Popes; he enquired of the Sacrament by way of Oracle, and hung it into the Fire for giving no Answer, for which Fact his great Friend Bishop *Johannes* declared in the Pulpit in St. Peter's Church, that he deserved to be burnt alive. He dealt with the Devil, and had the Devil in him. Anno 1083 he was abandoned of all at Rome, deposed by the Emperor in a Synod at *Brixia*, fled to *Salerna*, where he lived miserably, and died worse, yet having confess'd his grievous Sins to a Cardinal that came to him. *Gregorius, lib. 3. de Monarch. Balens, Barus, Naucletus, Vincent, l. 26. c. 8.*

Urbanus II. 99th Pope, called Turbanus by Cardinal Bembo, as a sorry blind Heretic. He confirmed Hildebrand's Acts.

Clemens IV. 121st Pope, causes the Head of Conradinus, lawful King of Sicily, and Son of the Emperor Conrad, to be cut off at Naples, the 22d of August, 1268. Angel. i. generat. C. de secund. Ritus. Siffridus.

Nicolas III. 126th Pope, begat a Bastard Son with Fur and Claws, like a Bear. Johan. Noviom. in iustrib. Bede.

Martin IV. 127th Pope, excommunicates the King of Arragon, and the Emperor of Constantinople: takes his Predecessors Whore to him; defaces all the Bears that were painted by the Ursines, which Name signifies a Bear, in

his Court, that so she should bring no more Monsters.

Balens. Caperus.

Honorius IV. next Pope, excommunicates the King of *Aragon*, and wars against Prince *Guido Feltrenus*, overcomes him, and brings his Lands under his own Jurisdiction, against all Right and Reason.

Clemens V. 133d Pope, in a Council held at *Vienna* in *France*, orders all the *Templers* to be burnt: And accordingly were they all, throughout all *Europe*, burnt, after the standing of that Order 184 Years. *Naucerus, Phryg. Palaeus, Platina, Trith.*

Boniface VIII. 131st Pope, came in like a Fox, and died like a Lion, and died like a Dog, as it is said of him. He set the Imperial Crown upon his own Head, and gave himself forth for both Emperor and Pope. He excommunicated the King of *France*, and gave his Kingdom to the Emperor. *Philip.* in *Chron. Aemilius*, lib. 8. *Massenus.*

John XXII. 134th Pope, was declared a Heretick and Disturber of the Peace, and as such depos'd. *Marinus.*

Gregory XI. put five Cardinals into Sacks, threw them into the *Tiber*, and drowned them.

John XXIII. Pope by his own making. He was put down in a Council at *Constance*, for *Witchcraft, Symony, and Murder, &c.* Forty Articles were prov'd against him. He confess'd that he had murder'd his own Father, poisoned his Predecessor, and been guilty of other dreadful Sins; but concluded, that he was a Fool to leave *Rome*, and come thither into *Germany*: For if he had kept *Rome* still, and done a thousand times more and worse, he had held his Papal Dignity for all that. *Massenus.*

Nicolaus V. Pope, was remarkable for his Drunkenness; he was a great Drunkard. *Voleternus.*

Paulus II. 151st Pope, a Drunkard, and a Hater of Learning and learned Men. He clad himself all in Gold, in Order to be worshipped. *Platina.*

Sixtus IV. 152d Pope, a profest Soldier. He warr'd formally against *Nicolaus Tiferates*; 2. against the *Florentines*; 3. *Ferdinand* King of *Scily*; 4. the *Columnans*; and lastly, the *Venetians*. He set up open Whore-Houses at *Rome* for Money, getting thereby 40000 *Ducats* a Year, as a Part of

St.

St. Peter's Patrimony, which continues to this Day. C. Agrip. in *declam. ad Lovaniens.* Petrus Rucrius, and Hieronimus, his Brother, Cardinals, ask'd Leave of this Pope to associate with the younger Sort in the three hot Months of June, July, and August, by way of a cooling Remedy, to whom he answer'd, *Fiat ut petitur.* Let it be even according to your Petition. *Wesselus Gruningens, in tractat. de indulg. papal. Balæus.*

Innocent VIII. had several Children, which he made very great: A Daughter he marry'd to *Laurens of Medici.*

Alexander VI. 154th Pope, was a perfect Scelerate. Of his Symony, Whoredom, Incest, and Murders, read *Jovianus Pontanus*, and *Accius Sannazarius.* He had a Bastard, *Cesar-Borgia*, whom the King of *Castile* put in Prison, for some Capital Crime; and a Monk going to confess him, in Order to his Death, was murder'd by him, who put on the Monk's Habit and so escaped. *Honsdorff. in 5 præcep. Pontanus de Prudentia. lib. 4. cap. 16.*

Julius II. a meer Soldier. He it was that threw St. Peter's Keys into the *Tiber*, as he was going forth to Battle, and girt the Sword about him. *Volateranus* saith that he canonized a Woman at Rome for a small Matter, not worth speaking of. *Anna Queen of France* having sent him by the Cardinal *Robertus Natenensis* two young Men to be instructed by him in good Living, he lustfully abus'd 'em both *Comment. Magist. Paris. contra Luther. Balæus in visa Julii.*

Leo X. 157th Pope, his Saying to Cardinal Bembo, *Quantum nobis & nostro cætui profuerit ea de Christo fabula satis est sæculis omnibus notum.* What Advantage we and our Tribe have made of that Fabulous Report of Christ, is well enough known to all Ages. *Balæus.*

Paulus III. 161st Pope, gave his Sister *Julia Farnesia* for a Whore to Pope Alexander VI. to make him Cardinal. He poisoned his own Mother, and his other Sister that he had whor'd before. He had by Whoredom, whilst *Legate*, *Petrus Loysius*, after Prince of *Parma*, murder'd and treated as he deserved in his own Castle of *Placentia*, and as by Magick the Pope his Father had foretold. It would take too much Time, says *Balæus*, out of *Valerius*, *Anselinus*, *Vergorius*, *Sleydanni*, and others, to tell all this Man's Rogueries,

ries, Murders, Incest, Witchcraft, Treachery, Theft, Tyranny, and Whoredom. He had 45000 registred Whores; the choicest of which he kept for himself. *Euseb. Captivus.*

Julius III. 16th Pope, An. 1550. He used to swear *al dispetto di Dio*, to the Despight of God, i. e. to do him Despight; intimating something thought, said, or done, to that End. Being reprov'd once by a Cardinal for these Words, let loose for a Peacock eaten up from him, which he was a Lover of, he made Answer, *God thrust Adam and Eve out of Paradise for an Apple; and is not a Peacock better than an Apple?* *Franc. Alard, in vita Pontif. Balæus.* *Valerius* writes of this Pope, *Cum Julius III. valde male audiat in hoc genere (pederastia scilicet) quod nunc attingit, ita ut neque a Cardinalibus abstineat, tamen ego illi peperci usque huc, quod ad peterrimam illam libidinem attinget.* Tho *Julius III.* hath so scandalous a Name in this kind, (i. e. of Buggery) which I have now mentioned, not abstaining from the Cardinals themselves, yet have I spared him hitherto, as to that odious filthy Lust. See also *Bernardus Echinus* of this Pope. He is said likewise to have spilt more Christian Blood in six Years, than any Antichrist before him.

Pius V. Pope, a great Tyrant by the Inquisition, shed the Blood of many Christians. *Funct.*

Sixtus V. Pope, a begging Monk to his very chusing; yet as soon as ever Pope, excommunicates the King of Navar, and the Duke of Bourbon Prince of Conde: An abominable Piece of Impudence. But the Inquisition now covers all other Wickedness: So I shall follow them no farther.

Now such Men as these were not likely to be left Successors of St. Peter. Had the Devil died, and left a Line of Successors, could he have had a better?

Lastly, My last Argument against these Successors of St. Peter shall be the notorious false Doctrines and even Blasphemies of some Popes. We have heard already of two Bishops that were Hereticks, and a Pope depos'd as such. Here may be observed as follows, viz.

Agatho, 14th Pope, ordered that the Popes Decrees should be held equal with God's Word. *Dist. 19. c. Sic.*

Sergius, 19th Pope, order'd the Hostie to be broke into 3 Pieces; one for the Saints in Heaven, another for the Soules

in

in Purgatory, and the third for the Living. *Gloss. Conf. Dist. 2. cap. Triforme Gabriel Bist. l. 1. c. 2. Super Canon. 2. 1. 9.*

Gregory VII. vis. Hildebrand, held the Sacrament for a Heathenish Fortune-Teller, or Prompter of Oracles; and finding himself deceiv'd, flung it into the Fire; as before said.

Urbanus, 99th Pope, in and by a Council at Clement; determined, that the *Virgin Mary* should have the same Honour paid her that was paid to *Christ*; that she was our Advocate and Intercessor, representing in Heaven what the Pope does on Earth. *Blond.*

Alexander III. 109th Pope, treading the Emperor under his Feet at Venice us'd these Words, *Thou shalt go upon the Lion and Adder, the young Lion, &c. Ro. Barus, &c. Blondg. &c.*

Boniface VIII. 131st Pope, gave forth, that the Pope was not to be judged by any, tho' he should lead never so many thousands to Hell. *Dist. 40. Append. Martini Poloni.*

Celestine III. declar'd full Remission of all Sins to every one that should give five Ducats against the Turk. And hither I refer all the yet far greater Abuses of this Kind.

Urban ann. 1402, made a Law for his being acknowledg'd Governor of the whole World. *Platin. Blondus, Euseb. Phryg.*

Paul III. 161st Pope, set up an Inscription terming him Earthly God, Conservator of the Christian Commonwealth. *Vergorius, Balzus, Sleydanus.*

And on the Pope's Account it seems to be that *Rap. Abbas, l. 3. c. 2. de divin. offic.* calls *Roma Caput mundi, Domini Christi regis eterni vehiculum & habitaculum, currus atq; thronus.* The Head of the World, the Conducing and Dwelling-place, the Chariot and Throne of Christ the eternal King our Lord. See *Roma Ricreata de Fiorav. Martinelli*, to the Reader.

In the Relation of the Court of Rome, by *Girol. Lunadoro*, speaking of the Election, &c. of *Innocent X.* we are told in what Words the People were by a Cardinal made acquainted with the Popes being chosen; viz. *annuncio vobis gaudium magnum, habemus Papam, &c.* I bring you good Tidings of great Joy, we have for the Pope the most eminent who has taken the Name of *Innocent X.* pag. 197. Now this is Part of the Angel's Message concerning our Saviour. *Luke li. 10.*

In putting on the *Pale*, at the Coronation, was said, *Accipe Pallium, &c.* Take to thee here the Holy Robe, the Fulness of the Pontifical Office, to the Honour of God Almighty; and of the most glorious Virgin Mary his Mother, and of the blessed Apostles Peter and Paul, and of the Holy Church of Rome. *ib. pag. 207.*

By Musicians was sung afterwards that Verse, *Ps. xxi. 13.* *Thou hast set a Crown of pure Gold upon his Head.* *Pag. 209.*

In placing the Crown upon the Pope's Head was said, *Accipe Tiaram tribus coronis ornata, &c. scias, &c.* Receive the Triple Crown, and know that thou art Father of Princes and Kings, Governor of the World, and Vicar of our Saviour Jesus Christ on Earth, &c. *ib. p. 210.* And doubtless this is the usual Form of Proceeding with them.

There is a Decree goes by the Name of Gratian's Decree, which teacheth,

That the Laws of the Church of Rome are to be observed as if they were pronounced by St. Peter's own Mouth.

Dist. 19. cap. 2. Sic omnes.

That whatever Yoke the Church of Rome imposeth must be born, tho' intolerable. *Dist. 19. cap. 6. in memoriam.*

That the Ministers of the Church ought to vow Chastity, so as not to marry. *Dist. 31. c. 2. Sacerdotibus.* Item *c. 7. Si Laicus.* & *c. 10. Lex continentie.*

That he that has no Wife may have a Concubine. *Dist. 34. c. 4. Is qui non habet.* Item *c. 5. Christiano.*

That the Pope, thro' Negligence in his Office, may do himself and others Wrong, but cannot be judged by any Man; because it is he that is to judge all Men. *Dist. 4. c. 6. Si Papa.*

That the Emperor ought to be under the Pope, not above him. *Dist. 96. c. 11. Si Imperator.* & *c. 12. Nunquam de Pontificibus.*

That all other Men may be judged of Men, but the Pope, Peter's Successor, of God only. *g. q. 3. c. 13. Nemo judicabit.* Item *c. 14. Aliorum hominum.* & *c. 15. Facta Subditorum.*

That the Pope can absolve a People from their Allegiance and Oaths, whereby they are bound to their Prince. *15. q. 6. c. 3. Alius item.*

of In Gregory's Decretals, and others, is determined, That as for Hierarchy, and other like Crimes, because of a lesser Die, Bishops may deal more gently with those that are guilty of them. *De adulterio* l. 1. c. 1. *De homicidio* l. 1. c. 1. *De irregulari* l. 1. c. 1.

Sect. *De adulterio* l. 1. c. 1. That it belongs to the Pope to approve the Election of the Emperors; or to reject it if it is uncanonical. *De elec.* l. 1. tit. 6. c. 34. *Venerabilis*.

That the World having two great Luminaries for the Government of it, the Sun and the Moon, the Pope is in stead of the Sun, and the Emperors of the Moon. *De elec.* l. 1. tit. 33. c. 6. *Solus*.

That the Pope may turn the Emperors out of his Place and Authority. *De elec.* l. 1. tit. 33. c. 6. *Solus*.

That the Emperor is bound to swear Allegiance and Supremacy to the Pope. *Clement* l. 1. tit. 9. c. 1. *Submissio*.

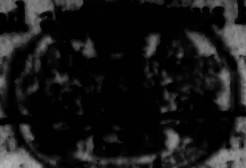
That the Papal Authority is not subject to the Decrees of Councils. *De elec.* l. 1. tit. 33. c. 6. *Solus*.

Sect. *De elec.* l. 1. tit. 33. c. 6. That it is necessary to the Salvation of all Men, that they be subject to the Pope of Rome. *Extra de elec.* l. 1. tit. 8. c. 1. *De majori* l. 1. c. 1. *De elec.* l. 1. tit. 33. c. 6. *Solus*. Of these Decrees see *Steidan* de *4. Sum. Imp.* lib. 13. And so much may suffice for Instance in that which is argued from in this Place, as a just Objection against the pretended Succession of Popes from St. Peter. Darknes doth not issue out of Light, nor can the Works of Darknes, in such *Devilish* Doctrines and Decrees, or the Workers of them, derive from an Apostle, or Apostolick Truth.

Thus have we half a Score Arguments of Force, against the Popish Pretensions spoken of; which, I think, together will be found to overthrow them. And indeed it cannot be imagined that our blessed Saviour, after having given himself for his Church, and laid down his very Life to redeem it from all Iniquity, and sent the Holy Ghost also, even in a visible Form, for the Guidance of it, and of those he left purely Ministers and Servants in it, should yet at last abandon it to the Conduct of a meer Man, liable to Temptation, however qualify'd; and so to a Race of Men successively,

expos'd

expedient in the Church, we have heard of many to
 to such a degree, that the Church is now over-
 and, such shall be the consequence, that they have come to
 overthrow the very foundations of it, and lay it even with
 the Ground: This cannot be countenanced. **St. Paul**
 to no other end, in the first Place, that **St.**
Pamphylus was a member of the Church, by our Sa-
 viour, who was and is himself only the alone Head thereof;
 so that it is manifest, that there never was from him any
 in **St. Paul** a Bishop, or other, as **St. Paul** or elsewhere,
 in the Church, as it is said of **St. Paul** the whole Charge
 brought in against the Popes should by any confident, fig-
 ure, be denied, as **St. Paul** never
 having been Head of the Church himself, as it made appear,
 the Headship and Succession challenged from him, as a na-
 tural right, and as if the Body without the Spirit be
 dead, without the Head, it is as if a man were without life.
 But I must conclude the **Pope** to be so far
 from Head of the Church, that they are the very **Body** of
 the Church, and as such, shall not prevail a-
 gainst the Church. And so to the **Pope** is that very Anti-
 Christ, as is said in Scripture, **2 Thess. 2.** That
 Man of Sin, the Son of Perdition, who opposeth and exalteth him-
 self above all that is called God, or that is worshipped: In Scrip-
 ture **King** and **Queen** are called **God**, and have their
 worship allowed them, the greatest of which the **Pope**
 notwithstanding, dares to do, as if he were God, and
 siteth in the Temple of God, shewing himself that he is God: That
 Wicked who, 'tis said, shall be revealed, and so now is revealed,
 and whom the Lord shall consume with the Spirit of his Mouth, and
 shall destroy him, and whom he
 hath now in great Measure already destroyed, by that his
 Brightness in the blessed and glorious REFORMATION.



F I N I S

